

Hitler on Economics Folk Family Children, the JQ, and Other Issues

A bit of an introduction. We seek here to take some of the ideas of Adolf Hitler and make them more widely known among Nationalists.

We have taken selections from various speeches over about 20 years and patched them into an essay if you will.

Any failings in selections or ordering are ours and no other.

God Bless Adolf Hitler. God Bless all the valiant men who fought against Communism and God Forgive the Anglos for FIGHTING FOR MARXISM against Christendom.'

Start: Woe to the Vanquished.
Who will not struggle will perish a slave.

No good can come of a dictated peace; .
A real Volksgemeinschaft (national community) cannot be established on such a basis.

It would be life unlife and unthinkable for a great people.

Freedom and life they can take from us, but not honor.

But fret not as hope remains:

Faith can move mountains; faith can also free peoples.

Faith can fortify nations and lead them to rise again, however humiliated they may have been.

Love too is a power: In the course of my political struggle, I have been given a great deal of love from my Volk.

With that -- It will now be our task to devote our labor, diligence, shared dedication, and joint strength to solving the great social, cultural and economic problems.

You are the defense of a Movement that is called one day to remodel Germany in revolutionary fashion from its very foundations in order that there may come to birth what perhaps so many expected on the ninth of November: a German Reich and a Germanic and, so far

as in us lies, a German Republic.

Every battle must be fought to the end - better that it come early than late. And he ever stands most securely who from the first goes to the fight with the greatest confidence. And this highest confidence we can carry with us in our hearts. For he who on our side is today the leader of the German people, God's truth! he has nothing to win but perhaps only everything to lose. He who today fights on our side cannot win great laurels, far less can he win great material goods - it is more likely that he will end up in jail. He who today is leader must be an idealist, if only for the reason that he leads those against whom it would seem that everything has conspired.

But in that very fact there lies an inexhaustible source of strength. The conviction that our Movement is not sustained by money or the lust for gold, but only by our love for the people, that must ever give us fresh heart, that must ever fill us with courage for the fray.

And as my last word, take with you this assurance: if this battle should not come, never would Germany win peace. Germany would decay and at the best would sink to ruin like a rotting corpse. But that is not our destiny.

We do not believe that this misfortune which today our God sends over Germany has no meaning: it is surely the scourge which should and shall drive us to a new greatness, to a new power and glory ... We wanted to once again create a State to which every German can cling in love; to establish a regime to which everyone can look up with respect; to find laws which are commensurate with the morality of our Volk; to install an authority to which each and every man submits in joyful obedience.

From Birth to Worth:

Whereas in the past, the liberal and intellectualistic women's movements included many, many items in their programs which originated in a so-called intellect, the program of our National Socialist Women's Movement actually contains only a single item, and this item is: the child, this tiny creature who must come into being and flourish, who constitutes the sole purpose of the entire struggle for existence. For what would be the purpose of our fighting and struggling if there were not something to come after us which can make use of and pass on what we attain today for its own benefit and avail? What else could be the purpose of humanity's entire struggle? Why else the worry and the suffering?

For the mere sake of an idea? Only for an idea? Only for a theory? No, that would not be worth traversing this earthly vale of tears.

The only thing which allows us to overcome all of that is shifting, our gaze from the present to the future, away from ourselves to that which is growing up to follow us. A few moments ago, I spoke before the youth rally. It is a glorious thing to look out over this golden youth in the knowledge that it will one day be Germany when we no longer exist! It will preserve the sum of what we are creating and building up. It is for this youth that we are working. That is the real purpose of the entire struggle! And in recognizing this, the most elementary and lapidary goal of Nature, the labors of the two sexes will logically and rightfully fall into place for us, no longer in conflict, but in a common fight for the real life. It is thus that we have strengthened the new National Socialist Volksgemeinschaft, thus that we have gained, in millions of women, the most loyal and zealous fellow fighters. Female fighters for a life together in the service of together preserving our life. Fighters who fix their gaze not upon the rights which a Jewish intellectualism pretends to offer them, but upon the obligations which Nature has burdened upon us all.

The compensation which National Socialism gives woman in exchange for her work lies in that it is once again training men, real men, men who are decent, who stand erect, who are brave, who love honor. I believe that when, in the past few days, our healthy, unspoilt women have watched the marching columns, these sturdy and faultless young men of the spade, they must have been saying to themselves: what a healthy, marvelous race is growing up here! That is also an achievement which National Socialism has wrought for the German woman in the scope of its attitude toward women in general.

The birth of nations is a painful process, just as every other birth.

I wish only to bid and remind you to perceive the strength of our Volk in our inner unity of will, in our unity of spirit and our common way of thinking. Rest assured that strength is expressed not so much in divisions, in cannons and in tanks, but that it is ultimately expressed in the community of a single *Volkswille*. And further, may you be imbued with the conviction that men must be taught this community and that safeguards must be created for this purpose. Regard our National Socialist Movement as a great safeguard of

this kind against the spirit of class conflict, class hatred and class division.

What we do not successfully accomplish with the present generation we will achieve with the coming one. For just as doggedly as we have fought and fought again for the adult man and the adult woman, we shall fight for German youth. It is growing up in a different world and will be the first to do its share to build another world. In our National Socialist Youth Organization, we have created the school for the education of the individuals who will people a new German Reich. With faith in their hearts and a strong sense of purpose, this youth will one day be a better link in our Volk's genealogical chain than we ourselves were and perhaps can be today.

The national May Day holiday, which we are celebrating today throughout Germany, plays a special and enormously significant role in this program of forming our Volk anew. All of us talk about human culture and personal achievements, but only very few perceive in them the joint product of mental and physical strength.

If we want a strong Germany, you must one day be strong, too. If we want a powerful Germany, you, too, must one day be powerful. If we want an honorable Germany, you must one day uphold this honor. If we

want order in Germany, you must maintain this order. If we want to once again create a loyal Germany, you yourselves must learn to be loyal. You are the Germany of the future, and thus we want you to be what this Germany of the future must and will be.

Therefore you must also avoid anything which impressed the stamp of dishonor upon the Germany of the past. You must cultivate the spirit of the great community. The German Volksgemeinschaft is anchored in you. For many centuries, people longed for what has become reality today. The nation expects you to be worthy of this great age.

Our People --

If one part of our Volk has come to suffer hardships due to circumstances for which all are responsible, and the other part, spared by fate, is willing of its own volition to take upon itself only a part of this hardship which has been forcefully imposed upon the other, all we can say is: a certain amount of hardship should be intentionally imposed upon a part of our Volk so that this part may aid in making the hardships of the other more bearable. The greater the willingness to make such sacrifices, all the more quickly will the hardships of the other side be able to be reduced.

Every person must understand that giving only has any real value, in the sense of bringing about a true

Volksgemeinschaft, when the act of giving involves a sacrifice on the part of the giver. This is ultimately the only way to build up the superior solidarity to which we must aspire if we want to overcome the other solidarity. When this Volk has correctly grasped the fact that these measures must mean sacrifice to everyone, then these measures will not only result in alleviating material want but will also produce something much more tremendous-the conviction that this community of the Volk is not merely an empty phrase, but something which is really alive. We need this community more than ever in the difficult struggle of the nation.

What does the enemy say about us?

They say the people are worthless. Why worthless? I cannot measure a person's worth in terms of his wealth or his birth, or things like that. All that means nothing, is not a measure of worth. If today I were to remove a good-for-nothing who is born wealthy I would do the nation no harm, but I would if I removed a craftsman or an intellectual who conscientiously does his duty. The value of a person depends on the value which his labour creates. It is not by his own volition that a person becomes a thinker, musician, great inventor etc. This is not the result of his individual will but rather a higher nature endows him with this disposition at birth. A person may be praised because he is a genius; his

abilities are, however, of no importance if he cannot make them serve everyone. He can just as well be a brilliant criminal, good-for- nothing, or as we say in Bavaria, a "Schwabinger". They are people who live in a suburb of Munich, a very special kind of person; with a few exceptions the females are recognizable by their very short hair and the males by their very long hair. These brilliant characters from whose midst now and then brilliant statesmen like Kurt Eisner emerge - if they did not exist the world would lose nothing. On the other hand, if I were to remove any street cleaner who conscientiously sweeps his square meter of street, I would have to replace him with another street sweeper. We should judge people according to the abilities with which nature has endowed them and which they use for the benefit of the community. This criterion excludes the accidental factor of high or low birth and gives a person the freedom to forge his own reputation. Even the most insignificant person, if he honestly carries out the work he is given so as to serve the national community (Volksgemeinschaft), can be replaced by another, but the community needs his services. If I apply this criterion I cannot say that the fifteen million people on the left are worthless. You cannot simply remove them, you would have to replace them.

Leadership --

(We must as a nation with) good intentions, ennoble the socioiological concept of the worker and raise the status of an honorary title for labor. This patent of nobility alone puts the soldier and the peasant, the merchant and the academician, the worker and the capitalist under oath to take the only possible direction in which all purposeful German striving must be headed: towards the nation.

Only when everything that happens within the entire German community happens with a view to the whole does the whole, in the changing currents of political effects, in turn become capable of taking on the positive and productive leadership of all of the individual units, classes and conditions.

Leadership is always based upon the free will and good intentions of those being led. My doctrine of the Führer concept is therefore quite the opposite of what the Bolshevists like to present it as being: the doctrine of a brutal dictator who triumphs over the destruction of the values of private life. Thus as Reich Chancellor I am not discontinuing my activities as a public educator; on the contrary: I am using every means provided by the State and its power to publish and make known my every word and deed with the goal of winning the public with this openness for every single decision of my national will by proof and conviction. And I am doing this

because I believe in the creative power and the creative contribution of the Volk.

On the day when we founded our National Socialist movement we were already convinced that the fate of the individual German is inseparably linked with the fate of the entire nation. If Germany is ruined the worker cannot prosper in favorable social conditions nor can the entrepreneur; and neither will the farmer be able to save himself nor the middle class. No, the ruin of the Reich, the collapse of the nation means the ruin and destruction of us all! No one confession and not a single German tribe (Stamm) will escape the fate which will overtake us collectively.

On the day when the National Socialist movement was founded we had long since realized that it was not the proletariat which would triumph over the middle class, nor the middle class which would triumph over the proletariat. In the end it would be the international financiers alone who would triumph over both. And this is precisely what has happened!

Recognizing this process of decay thirteen years ago I and a handful of others formed a new movement, whose very name is intended to proclaim the new national community. Socialism cannot exist unless it is served by the power of the intellect, nor can there be social wellbeing

unless it is protected and its existence ensured by the strength of a nation. And there can be no nation and thus no nationalism unless the millions of intellectual workers are joined by the millions of manual laborers and the millions of farm workers.

There are two things which can unite men: common ideals and common criminality. We have inscribed upon our banner the great Germanic ideal and for that ideal we will fight to the last drop of our blood. We National Socialists have realized that from the international cesspool of infamy, from the Berlin of today, nothing can come to save the Fatherland. We know that two things alone will save us: first, the end of internal corruption, the cleansing out of all those who owe their existence simply to the protection of their party comrades. Through the most brutal ruthlessness towards all party officials we must restore our finances. It must be proved that the official is not a party man, but a specialist! The body of German officials must once more become what once it was. But the second and the most important point is that the day must come when a German government shall summon up the courage to declare to the Foreign Powers: 'The Treaty of Versailles is founded on a monstrous lie. We refuse to carry out its terms any longer. Do what you will! If you wish for war, go and get it! Then we shall see whether you can turn

seventy million Germans into serfs and slaves!'

If cowards cry out: 'But we have no arms!' that is neither here nor there! When the whole German people knows one will and one will only - to be free - in that hour we shall have the instrument with which to win our freedom. It matters not whether these weapons of ours are humane: if they gain us our freedom, they are justified before our conscience and before our God.

When the eyes of German children look questioning into ours, when we see the suffering and distress of millions of our fellow-countrymen who without any fault of theirs have fallen into this frightful misfortune, then we laugh at the curses of the whole world, if from these curses there issues the freedom of our race.

But since we know that today the German people consists for one-third of heroes, for another third of cowards, while the rest are traitors, as a condition of our freedom in respect of the outside world we would first cleanse our domestic life. The present 'United Front' has failed in that task. The day of another 'United Front' will come. But before that there must be a day of reckoning for those who for four and a half years have led us on their criminal ways. The domestic battle must come before the battle with the world without - the final decision between those who say 'We are Germans and proud of the fact' and those who do not wish to be

Germans or who are not Germans at all. Our Movement is opposed with the cry 'The Republic is in danger!' Your Republic of the Ninth of November? In very truth it is: the November-Republic is in danger! How long, think you, you can maintain this 'State? . . .

Our Movement was not formed with any election in view, but in order to spring to the rescue of this people as its last help in the hour of greatest need, at the moment when in fear and despair it sees the approach of the Red Monster. The task of our Movement is still today not to prepare ourselves for any coming election but to prepare for the coming collapse of the Reich, so that when the old trunk falls the young fir-tree may be already standing. The Via dolorosa of Germany from Wirth, by way of Cuno to Stresemann, will end in the dictatorship of a Jewish lord of finance.... WE WANT TO BE THE SUPPORTERS OF THE DICTATORSHIP OF NATIONAL REASON, OF NATIONAL ENERGY, OF NATIONAL BRUTALITY AND RESOLUTION. GERMANY CAN BE SAVED ONLY THROUGH ACTION, WHEN THROUGH OUR TALKING HERE THE BANDAGE HAS BEEN TORN FROM THE EYES OF THE LAST OF THE BEFOOLED.

They do not understand that today it is more than ever necessary in our thoughts as Nationalists to avoid anything which might perhaps cause the individual to think that the National Idea was identical with petty everyday political views. They ought day by day to din into the ears of the masses: 'We want to bury all the petty differences and to bring out into the light the big things, the things we have in common which bind us to one another. That should weld and fuse together those who have still a German heart and a love for their people in the fight against the common hereditary foe of all Aryans. How afterward we divide up this State, friends - we have no wish to dispute over that! The form of a State results from the essential character of a people, results from necessities which are so elementary and powerful that in time every individual will realize them without any disputation when once all Germany is united and free.'

Certainly a government needs power, it needs strength. It must, I might almost say, with brutal ruthlessness press through the ideas which it has recognized to be right, trusting to the actual authority of its strength in the State. But even with the most ruthless brutality it can ultimately prevail only if what it seeks to restore

does truly correspond to the welfare of a whole people.

And because of the movements connection to the People

--

It is from our Movement that redemption will come - that today is the feeling of millions. That has become almost a new religious faith! And there will be only two possibilities: either Berlin marches and ends up in Munich, or Munich marches and ends up in Berlin! A bolshevist North Germany and a nationalist Bavaria cannot exist side by side, and the greatest influence upon the fortunes of the German Reich will be his who shall restore the Reich.... Either Germany sinks, and we through our despicable cowardice sink with it, or else we dare to enter on the fight against death and devil and rise up against the fate that has been planned for us. THEN WE SHALL SEE WHICH IS THE STRONGER: THE SPIRIT OF INTERNATIONAL JEWRY OR THE WILL OF GERMANY.

Some principles —

Common Good over Selfish Interests

And

Break the Bonds of Usury ... War to the knife with the enemies of the Race and Nation.

There are two principles which, when we founded the Movement, we engraved upon our hearts: first, to base it on the most sober recognition of the facts, and second, to proclaim these facts with the most ruthless sincerity. And this recognition of the facts discloses at once a whole series of the most important fundamental principles which must guide this young Movement which, we hope, is destined one day for greatness:

1. 'NATIONAL' AND 'SOCIAL' ARE TWO IDENTICAL CONCEPTIONS. It was only the Jew who succeeded, through falsifying the social idea and turning it into Marxism, not only in divorcing the social idea from the national, but in actually representing them as utterly contradictory. That aim he has in fact achieved. At the founding of this Movement we formed the decision that we would give expression to this idea of ours of the identity of the two conceptions: despite all warnings, on the basis of what we had come to believe, on the basis of the sincerity of our will, we christened it 'National Socialist.' We said to ourselves that to be 'national' means above everything to act with a boundless and all-embracing love for the people and, if

necessary, even to die for it. And similarly to be 'social' means so to build up the state and the community of the people that every individual acts in the interest of the community of the people and must be to such an extent convinced of the goodness, of the honorable straightforwardness of this community of the people as to be ready to die for it.

But to die with meaning we must know the history for which we live our lives.

Before 1914 there were two States above all, Germany and Russia, which

prevented the Jew from reaching his goal - the mastery of the world. Here

not everything which they already possessed in the Western democracies

had fallen to the Jews. Here they were not the sole lords alike in the

intellectual and economic life. Here, too, the

Parliaments were not yet

exclusively instruments of Jewish capital and of the will of the Jew. The

German and the genuine Russian had still preserved a certain aloofness

from the Jew. In both peoples there still lived the healthy instinct of scorn

for the Jew ..

WWI?

THUS IT WAS THAT JUDAH

WON THE WORLD WAR. OR WOULD YOU WISH
TO MAINTAIN

THAT THE FRENCH, THE ENGLISH, OR THE
AMERICAN 'PEOPLE'

WON THE WAR? THEY, ONE AND ALL, VICTORS
AND

VANQUISHED ARE ALIKE DEFEATED: one thing
raises itself above

them all: the World Stock Exchange which has become
the master of the

people. ... For the murderers of our Fatherland who all
the years through

have betrayed and sold Germany, they are the same men
who, as the

November criminals, have plunged us into the depths of
misfortune. We

have the duty to speak since in the near future, when we
have gained

power, we shall have the further duty of taking these
creators of ruin, these

clouts, these traitors to their State and of hanging them
on the gallows to

which they belong. Only let no one think that in them
there has come a

change of heart. ...

EVEN TODAY WE ARE THE LEAST LOVED
PEOPLE ON EARTH. A

world of foes is ranged against us and the German must
still today make up

his mind whether he intends to be a free soldier or a
white slave. THE

ONLY POSSIBLE CONDITIONS UNDER WHICH A
GERMAN STATE

CAN DEVELOP AT ALL MUST THEREFORE BE:
THE UNIFICATION

OF ALL GERMANS IN EUROPE, education towards a
national

consciousness, and readiness to place the whole national
strength without

exception in the service of the nation. ... DESTINIES
OF PEOPLES COULD BE DETERMINED NEITHER
THROUGH MAJORITY DECISIONS NOR
THROUGH TREATIES,

BUT ONLY THROUGH BLOOD AND IRON.

On one point there should be no doubt: we will not let
the Jews slit our

gullets and not defend ourselves.

Who yields voluntarily? No one! So the strength which
each people possesses decides the day. ALWAYS

BEFORE GOD AND

THE WORLD THE STRONGER HAS THE RIGHT
TO CARRY
THROUGH WHAT HE WILLS.

History proves: He who has not the strength - him the
'right in itself' profits
not a whit. A world court without a world police would
be a joke. And from
what nations of the present League of Nations would
then this force be
recruited? Perhaps from the ranks of the old German
Army? THE WHOLE

WORLD OF NATURE IS A MIGHTY STRUGGLE
BETWEEN

STRENGTH AND WEAKNESS - AN ETERNAL
VICTORY OF THE

STRONG OVER THE WEAK. There would be nothing
but decay in the
whole of Nature if this were not so. States which should
offend against the
elementary law would fall into decay.

We ask: 'Must there be wars?' The
pacifist answers 'No!' He proceeds to explain that
disputes in the life of
peoples are only the expression of the fact that a class
has been oppressed
by the ruling bourgeoisie. When there are in fact

differences of opinion
between peoples, then these should be brought before a
'Peace Court' for its
decision. But he does not answer the question whether
the judges of this
court of arbitration would have the power to bring the
parties before the bar
of the court. I believe that an accused ordinarily only
appears 'voluntarily'
before a court because, if he did not, he would be
fetched there.

I should like to see the nation which would allow itself
to be brought before
this League of Nations Court in the case of a
disagreement without external
force. In the life of nations, what in the last resort
decides questions is a
kind of Judgment Court of God.

...IN THE Bible we find the text, 'That which is neither
hot nor cold will I
spew out of my mouth.' This utterance of the great
Nazarene has kept its
profound validity until the present day. He who would
pursue the golden
mean must surrender the hope of achieving the great
and the greatest aims.

Until the present day the half-hearted and the lukewarm have remained the curse of Germany....

To the half-heartedness and weakness of the parties in Parliament was added the half-heartedness of Governments...

Everything stood under the sign of half-heartedness and lukewarmness ... The people, inwardly united in the hard struggle-in the trenches there were neither parties nor Confessions-has been torn asunder through the economics of profiteers and knaves. Appeasement and the settlement of differences would certainly soon be there if only one were to hang the whole crew. But profiteers and knaves are, of course, 'Citizens of the State,' and what is more important still; they are adherents of the religion, which is hallowed by the Talmud.

My entire energy was devoted from the beginning to overcoming the leadership of the state by parties

What are the needed conditions:

No salvation is possible until the bearer of disunion, the Jew, has been rendered powerless to harm.

1. We must call to account the November criminals of 1918. It cannot be that two million Germans should have fallen in vain and

that afterwards
one should sit down as friends at the same table with
traitors. No, we do not
pardon, we demand - Vengeance!

2. The dishonoring of the nation must cease. For
betrayers of their
Fatherland and informers the gallows is the proper
place. Our streets and
squares shall once more bear the names of our heroes;
they shall not be
named after Jews. In the Question of Guilt we must
proclaim the truth.

3. The administration of the State must be cleared of the
rabble which is
fattened at the stall of the parties.

4. The present laxity in the fight against usury must be
abandoned. Here the
fitting punishment is the same as that for the betrayers
of their Fatherland.

5. WE MUST DEMAND A GREAT
ENLIGHTENMENT ON THE
SUBJECT OF THE PEACE TREATY. WITH
THOUGHTS OF LOVE?
NO! BUT IN HOLY HATRED AGAINST THOSE
WHO HAVE RUINED
US.

6. The lies which would veil from us our misfortunes must cease. The fraud of the present money-madness must be shown up. That will stiffen the necks of us all.

7. AS FOUNDATION FOR A NEW CURRENCY THE PROPERTY OF THOSE WHO ARE NOT OF OUR BLOOD MUST DO SERVICE. If families who have lived in Germany for a thousand years are now expropriated, we must do the same to the Jewish usurers.

8. WE DEMAND IMMEDIATE EXPULSION OF ALL JEWS WHO HAVE ENTERED GERMANY SINCE 1914, and of all those, too, who through trickery on the Stock Exchange or through other shady transactions have gained their wealth.

9. The housing scarcity must be relieved through energetic action; houses must be granted to those who deserve them. Eisner said in 1918 that we had no right to demand the return of our prisoners - he was only saying openly

what all Jews were thinking. People who so think must
feel how life tastes
in a concentration camp!

Extremes must be fought by extremes. Against the
infection of materialism,
against the Jewish pestilence we must hold aloft a
flaming ideal. And if
others speak of the World and Humanity we say the
Fatherland - and only

The Problem: the Jewish-capitalist enemy of the world
facing us knows but one goal-to destroy Germany, to
destroy our German Volk! Our foes may strive to
disguise their intention beneath phraseology, but this
does nothing to deter them from the pursuit of this goal!

The begining of a SOLUTION:

First things first --

NO ECONOMIC POLICY IS POSSIBLE WITHOUT A
SWORD, no

industrialization without power. Today we have no
longer any sword
grasped in our fist-how can we have a successful
economic policy?

England has fully recognized this primary maxim in the
healthy life of

States; for centuries England has acted on the principle
of converting

economic strength into political power, while conversely political power in its turn must protect economic life.

Economics is a secondary matter. World history teaches us that no people became great through economics: it was economics that brought them to their ruin. A people died when its race was disintegrated. Germany, too, did not become great through economics.

A people that in its own life [volkisch] has lost honor becomes politically defenseless, and then becomes enslaved also in the economic sphere.

Internationalization today means only Judaization. We in Germany have come to this: that a sixty-million people sees its destiny to lie at the will of a few dozen Jewish bankers. This was possible only because our civilization had first been Judaized. The undermining of the German conception of personality by catchwords had begun long before. Ideas such as 'Democracy,' 'Majority,' 'Conscience of the World,' 'World Solidarity,' 'World Peace,' 'Internationality of Art,' etc., disintegrate our race-consciousness, breed cowardice, and so today we are bound to say that the simple Turk is more man than we are.

No salvation is possible until the bearer of disunion, the Jew, has been rendered powerless to harm.

For liberation something more is

necessary than an economic policy, something more
than industry: IF A
PEOPLE IS TO BECOME FREE IT NEEDS PRIDE
AND WILLPOWER,
DEFIANCE, HATE, HATE, AND ONCE AGAIN
HATE....

The spirit comes not down from above, that spirit which
is to purify

Germany, which with its iron besom is to purify the
great sty of democracy.

To do that is the task of our Movement. The Movement
must not rust away

in Parliament, it must not spend itself in superfluous
battles of words, but

the banner with the white circle and the black Swastika
will be hoisted over

the whole of Germany on the day which shall mark the
liberation of our

whole people.

For us there are only two

possibilities: either we remain German or we come under
the

thumb of the Jews. This latter must not occur; even if
we are

small, we are a force. A well-organized group can
conquer a

strong enemy. If you stick close together and keep bringing in new people, we will be victorious over the Jews. should the international Jewry of finance (Finanzjudentum) succeed, both within and beyond Europe, in plunging mankind into yet another world war, then the result will not be a Bolshevization of the earth and the victory of Jewry, but the annihilation (Vernichtung) of the Jewish race in Europe. Thus, the days of propagandist impotence of the non-Jewish peoples are over.

National Socialist Germany and Fascist Italy possess institutions which, if necessary, permit opening the eyes of the world to the true nature of this problem.

Many a people is instinctively aware of this, albeit not scientifically versed in it.

At this moment, the Jews are still propagating their campaign of hatred in certain states under the cover of press, film, radio, theater, and literature, which are all in their hands. Should indeed this one Volk attain its goal of prodding masses of millions from other peoples to enter into a war devoid of all sense for them, and serving the interests of the Jews exclusively, then the effectiveness of an enlightenment will once more display its might. Within Germany, this enlightenment conquered Jewry utterly in the span of a few years.

Peoples desire not to perish on the battlefield just so that this rootless, internationalist race can profit financially from this war and thereby gratify its lust for vengeance derived from the Old Testament. The Jewish watchword "Proletarians of the world, unite!" will be conquered by a far more lofty realization, namely: "Creative men of all nations, recognize your common foe!"

Soviets as Jewish: While now in Soviet Russia the millions are ruined and are dying, Chicherin - and with him a staff of over 200 Soviet

Jews - travels by express train through Europe, visits the cabarets, watches naked dancers perform for his pleasure,

lives in the finest hotels, and does himself better than the

millions whom once you thought you must fight as 'bourgeois.'

The 400 Soviet Commissars of Jewish nationality - they do

not suffer; the thousands upon thousands of sub-Commissars -they do not suffer. No! all the treasures which

the 'proletarian' in his madness took from the 'bourgeoise' in order to fight so-called capitalism - they have

all gone into their hands. Once the worker appropriated the
purse of the landed proprietor who gave him work, he took
the rings, the diamonds and rejoiced that he had now got
the treasures which before only the
'bourgeoisie' possessed. But in his hands they are dead
things - they are veritable death-gold. They are no profit
to
him. He is banished into his wilderness and one cannot
feed
oneself on diamonds. For a morsel of bread he gives
millions
in objects of value. But the bread is in the hands of the
State Central Organization and this is in the hands of the
Jews: so everything, everything that the common man
thought that he was winning for himself, flows back
again to
his seducers.

On the Right: In the first place the Right still fails to
recognize the danger.

These gentlemen still persist in believing that it is a
question of being elected to a Landtag or of posts as
ministers or secretaries. They think that the decision of a
people's destiny would mean at worst nothing more than
some damage to their so-called bourgeois-economic

existence. They have never grasped the fact that this decision threatens their heads. They have never yet understood that it is not necessary to be an enemy of the Jew for him to drag you one day, on the Russian model, to the scaffold. They do not see that it is quite enough to have a head on your shoulders and not to be a Jew: that will secure the scaffold for you. In consequence their whole action today is so petty, so limited, so hesitating and pusillanimous. They would like to - but they can never decide on any great deed, because they fail to realize the greatness of the whole period.

””

AND THE RIGHT HAS FURTHER COMPLETELY FORGOTTEN THAT DEMOCRACY IS FUNDAMENTALLY NOT GERMAN: IT IS JEWISH.

And finally it has been forgotten that the condition which must precede every act is the will and the courage to speak

the truth

It has completely forgotten that this Jewish democracy
with

its majority decisions has always been without
exception

only a means towards the destruction of any existing
Aryan

leadership. The Right does not understand that directly
every small question of profit or loss is regularly put
before

so-called 'public opinion,' he who knows how most
skilfully

to make this 'public opinion' serve his own interests
becomes forthwith master in the State. And that can be
achieved by the man who can lie most artfully, most
infamously; and in the last resort he is not the German,
he

is, in Schopenhauer's words, 'the great master in the art
of

lying' - the Jew.

Economic Jewry:

And if you say 'But there must after all be a difference
between the honest creators and those who do nothing at
all' - certainly there must! That is the difference which
lies in

the performance of the conscientious work of the

individual.

Work must be the great connecting link, but at the same time the great factor which separates one man from another. The drone is the foe of us all. But the creators - it

matters not whether they are brain workers or workers with

the hand - they are the nobility of our State, they are the German people!

We understand under the term 'work' exclusively that activity which not only profits the individual but in no way

harms the community, nay rather which contributes to form

the community.

3. And in the third place IT WAS CLEAR TO US THAT THIS

PARTICULAR VIEW IS BASED ON AN IMPULSE WHICH

SPRINGS

FROM OUR RACE AND FROM OUR BLOOD. We said to

ourselves that race differs from race and, further, that each

race in accordance with its fundamental demands shows externally certain specific tendencies, and these

tendencies

can perhaps be most clearly traced in their relation to the

conception of work. The Aryan regards work as the foundation for the maintenance of the community of people

amongst its members. The Jew regards work as the means to

the exploitation of other peoples. The Jew never works as a

productive creator without the great aim of becoming the

master. He works unproductively using and enjoying other

people's work.

And thus we understand the iron sentence which

Mommsen

once uttered:

'The Jew is the ferment of decomposition in peoples,' that

means that the Jew destroys and must destroy because he

completely lacks the conception of an activity which builds

up the life of the community. And therefore it is beside the

point whether the individual Jew is 'decent' or not. In himself he carries those characteristics which Nature has given him, and he cannot ever rid himself of those characteristics. And

to us he is harmful. Whether he harms us consciously or unconsciously, that is not our affair. We have consciously to concern ourselves for the welfare of our own people.

Freedom from Usury:

We are absolutely convinced that an indispensable prerequisite for remedying the international commercial crisis is the introduction of a stable monetary system.

Such a course would permit the transformation of a prehistoric system of exchange into a free and modern commercial system. Moreover, the National Socialist Government is resolved that under no circumstances will it be drawn into the old commercial system of creating debts, but that it will rigidly abide by the principle of

importing from abroad only up to the value of the goods that it sells abroad. If certain individuals should feel distressed because they cannot purchase this or that article of luxury, or even some useful object or other, because we have not imported it for them, our answer to

such worthy compatriots is: We are troubled enough as things are with the problem of feeding the German people. As long as we cannot be perfectly assured that the necessities of life are at hand for every single member of the community, we are not interested in the question whether this or that article of luxury might be imported.

. IT POINTS ME TO THE MAN WHO ONCE IN LONELINESS, SURROUNDED ONLY BY A FEW FOLLOWERS, RECOGNIZED THESE JEWS FOR WHAT THEY WERE AND

SUMMONED MEN TO THE FIGHT AGAINST THEM AND WHO, GOD'S TRUTH! WAS GREATEST NOT AS SUFFERER BUT AS

FIGHTER. In boundless love as a Christian and as a man I

read through the passage which tells us how the Lord at last

rose in His might and seized the scourge to drive out of the

Temple the brood of vipers and of adders. How terrific was

His fight for the world against the Jewish poison. Today, after

two thousand years, with deepest emotion I recognize more profoundly than ever before - the fact that it was for this that He had to shed His blood upon the Cross. As a Christian I have no duty to allow myself to be cheated, but I have the duty to be a fighter for truth and justice. And as a man I have the duty to see to it that human society does not suffer the same catastrophic collapse as did the civilization of the ancient world some two thousand years ago - a civilization which was driven to its ruin through this same Jewish people. Then indeed when Rome collapsed there were endless streams of new German bands flowing into the Empire from the North; but, if Germany collapses today, who is there to come after us? German blood upon this earth is on the way to gradual exhaustion unless we pull ourselves together and make ourselves free! And if there is anything which could demonstrate that

we
are acting rightly, it is the distress which daily grows.
For as
a Christian I have also a duty to my own people. And
when I
look on my people I see it work and work and toil and
labor,
and at the end of the week it has only for its wage
wretchedness and misery. When I go out in the morning
and
see these men standing in their queues and look into
their
pinched faces, then I believe I would be no Christian,
but a
very devil, if I felt no pity for them, if I did not, as did
our
Lord two thousand years ago, turn against those by
whom
today this poor people is plundered and exploited.
And through the distress there is no doubt that the
people
has been aroused.
Externally perhaps apathetic, but within there is
ferment.
And many may say, 'It is an accursed crime to stir up
passions in the people.' And then I say to myself:

Passion is
already stirred through the rising tide of distress, and
one
day this passion will break out in one way or another:
AND
NOW I WOULD ASK THOSE WHO TODAY CALL
US
'AGITATORS': 'WHAT
THEN HAVE YOU TO GIVE TO THE PEOPLE AS A
FAITH TO
WHICH IT MIGHT CLING?'

Nothing at all, for you yourselves have no faith in your
own
prescriptions.

That is the mightiest thing which our Movement must
create: for these widespread, seeking and straying
masses a
new Faith which will not fail
them in this hour of confusion, to which they can pledge
themselves, on which they can build so that they may at
least find once again a place which may bring calm to
their
hearts.

The Battle and its scope in time and place ...

IT IS a battle which began nearly 120 years ago, at the
moment when the Jew was granted citizen rights in the

European States. The political emancipation of the Jews was the beginning of an attack of delirium. For thereby they were given full citizen rights and equality to a people which was much more clearly and definitely a race apart than all others, that has always formed and will form a State within the State. That did not happen perhaps at one blow, but it came about as things come about today and always do come about: first a little finger, then a second and a third, and so bit by bit until at last a people that in the eighteenth century still appeared completely alien had won equal citizen-rights with ourselves. And it was precisely the same in the economic sphere. The vast process of the industrialization of the peoples meant the confluence of great masses of workmen in the towns. Thus great hordes of people arose, and these, more's the pity, were not properly dealt with by those whose moral

duty it was to concern themselves for their welfare.

Parallel

with this was a gradual

'moneyfication' of the whole of the nation's
laborstrength.

'Share-capital'

was in the ascendant, and thus bit by bit the Stock
Exchange came to control the whole national economy.

The directors of these institutions were, and are without
exception, Jews. I say 'without exception,' for the few
non-

Jews who had a share in them are in the last resort
nothing

but screens, shop-window Christians, whom one needs
in

order, for the sake of the masses, to keep up the
appearance that these institutions were after all founded
as

a natural outcome of the needs and the economic life of
all

peoples alike, and were not, as was the fact, institutions
which correspond only with the essential characteristics
of

the Jewish people and are the outcome of those
characteristics.

to divide into two halves, into West Europe and Central

and

Eastern Europe. At first Western Europe took the lead in the

process of industrialization. Especially in England crowds of

farm laborers, sons of farmers, or even ruined farmers themselves, streamed into the towns and there formed a new fourth estate.

But here one fact is of more importance than we are accustomed to admit: this England, like France, had relatively few Jews. And the consequence of that was that

the great masses, concentrated in the towns, did not come

into immediate contact with this alien nation, and thus feelings of aversion which must otherwise necessarily have

arisen did not find sufficient nourishment for their development. In the end the fifty or sixty thousand Jews in

England - there was hardly that number in England then -

with

supreme ease were able so to 'Europeanize' themselves that

they remained hidden from the primitive eye of the

ordinary
member of the public and as
'Captains of Industry,' and especially as representatives
of
capital on a large scale, they could appear no longer as
foreigners but themselves became Englishmen.
This accounts for the fact that anti-Semitism in these
States
could never attain to any native vigor; for the same is
true
of France. And precisely for this reason in these
countries it
was possible to introduce the system which we have to
represent to ourselves under the concept of 'Democracy.'
There it was possible to create a State-form whose
meaning
could only be the mastery of the herd over the
intelligentsia,
the mastery over true energy through the dead weight of
massed numbers. In other words: it must be supremely
easy
for the Jewish intelligentsia, small in numbers and
therefore
completely hidden in the body of the British people, so
to
work upon the masses that the latter, quite unconscious

of

whom they were obeying, in the end did but serve the purposes of this small stratum of society.

Through the press propaganda, through the use of the organs of information, it was possible in England to found

the great model parties.

Already in those early days they saw to it shrewdly that here

were always two or three groups apparently hostile to each

other, but in fact all hanging on a gold thread, the whole designed to take account of a human characteristic - that the longer a man possesses an object, the more readily he

grows tired of it. He craves something new: therefore one

needs two parties. The one is in office, the other in opposition. When the one has played itself out, then the opposition party comes into power, and the party which has

had its day is now in its turn the opposition. After twenty

years the new party itself has once more played itself out

and the game begins afresh. In truth this is a highly

ingenious mill in which the interests of a nation are ground

very small. As everyone knows, this system is given some

such name as 'Self-Government of a People.'

Besides this we always find two great catchwords, 'Freedom'

and

'Democracy,' used, I might say, as signboards.

'Freedom':

under that term is understood, at least amongst those in authority who in fact carry on the Government, the possibility of an unchecked plundering of the masses of the

people to which no resistance can be offered. The masses

themselves naturally believe that under the term 'freedom'

they possess the right to a quite peculiar freedom of motion

- freedom to move the tongue and to say what they choose,

freedom to move about the streets, etc. A bitter deception!

And the same is true of democracy. In general even in the

early days both England and France had already been bound

with the fetters of slavery.

With, I might say, a brazen security these States are fettered with Jewish chains....

The master-stroke of the Jew was to claim the leadership of the fourth estate: he founded the Movement both of the Social Democrats and the Communists. His policy was twofold: he had his 'apostles' in both political camps. Amongst the parties of the Right he encouraged those features which were most repugnant to the people - the passion for money, unscrupulous methods in trade which were employed so ruthlessly as to give rise to the proverb 'Business, too, marches over corpses.' And the Jew attacked the parties of the Right. Jews wormed their way into the families of the upper classes: it was from the Jews that the latter took their wives. The result was that in a short time it was precisely the ruling class which became in its character completely estranged from its own people. It is clear that a nation's economic life depends upon the strength of a national State: it does not live on such phrases as 'Appeasement of the peoples' or 'Freedom of the Peoples.'

At the moment when no people supports the economic life of a nation, ready to give it its protection, at that

moment economic life collapses. The breaking in pieces of a nation's strength is the end of a nation's prosperity, the national existence must cease altogether.

And one can see constantly how wonderfully the Stock Exchange Jew and the leader of the workers, how the Stock Exchange organ and the journal of the workers, co-operate. They both pursue one common policy and a single aim. Moses Kohn on the one side encourages his association to refuse the workers' demands, while his brother Isaac in the factory incites the masses and shouts, 'Look at them! they only want to oppress you! Shake off your fetters....'

His brother takes care that the fetters are well and truly forged. The Stock Exchange organ seeks without intermission to encourage fevered speculation and unparalleled corners in grain and in the food of the people, while the workmen's newspaper lets off all its guns on the masses, telling them that bread is dearer and this, that, and the other is dearer: up Proletarians!

endure it no longer-down with . . .

How long can this process last? It means the utter destruction not only of economic life, but of the people. It is clear that all these apostles who talk their tongues out of their heads, but who spend the night in the Hotel Excelsior, travel in express trains, and spend their leave for their health in Nice - these people do not exert their

energies for love of the people. No, the people is not to profit, it shall merely be brought into dependence on these men. The backbone of its independence, its own economic life, is to be destroyed, that it may the more surely relapse into the golden fetters of the perpetual interest-slavery of the Jewish race. And this process will end when suddenly out of the masses someone arises who seizes the leadership, finds other comrades and fans into flame the passions which have been held in check and looses them against the deceivers.

That is the lurking danger, and the Jew can meet it in one way only - by destroying the hostile national intelligentsia. That is the inevitable ultimate goal of the Jew in his revolution. And this aim he must pursue; he knows well enough his economics brings no blessing: his is

no master people: he is an exploiter: the Jews are a people of robbers. He has never founded any civilization, though he has destroyed civilizations by the hundred. He possesses nothing of his own creation to which he can point.

Jew cannot do. And because he cannot do it, therefore all his revolutions must be 'international.' They must spread as a pestilence spreads. He can build no State and say 'See here, Here stands the State, a model for all. Now copy us!' He must take care that the plague does

not die, that it is not limited to one place, or else in a short time this plague-hearth would burn itself out. So he is forced to bring every mortal thing to an international expansion. For how long? Until the whole world sinks in ruins and brings him down with it in the midst of the ruins.

That process today in Russia is practically complete. The whole of present-day Russia has nothing to show beyond a ruined civilization, a colony ripe for development through alien capital, and even this capital in order to supply resources in labor for its practical work must introduce Aryan intellects, since for this again the Jew is useless. Here, too, he is all rapacity, never satisfied. He knows no ordered economy, he knows no ordered body of administrators. Over there in Russia he is laying his hands on everything. They take the noble's diamonds to help 'the People.' The diamonds then stray into foreign societies and are no more seen. He seizes to himself the treasures of the churches, but not to feed the people: oh no! Everything wanders away and leaves not a trace behind. In his greed he has become quite senseless: he can keep hold of nothing: he has only within him the instinct for destruction, and so he himself collapses with the treasure that he has destroyed.

It is a tragic fate: we have often grown excited over the

death of a criminal: if an anarchist is shot in Spain we raise a mighty howl over 'the sacrifice of valuable human blood' . . . and here in the East thirty million human beings are being slowly martyred - done to death, some on the scaffold, some by machine guns . . . millions upon millions through starvation.... A whole people is dying, and now we can perhaps understand how it was possible that formerly all the civilizations of Mesopotamia disappeared without a trace so that one can only with difficulty find in the desert sand the remains of these cities. We see how in our own day whole countries die out under this scourge of God, and we see how this scourge is threatening Germany, too, and how with us our own people in mad infatuation is contributing to bring upon itself the same yoke, the same misery.

Who is behind this?

AND WHY IS EUROPE HOSTILE? WE SEE HOW OVER THERE IN THIS OTHER EUROPE IT IS NOT THE PEOPLES WHICH AGITATE AGAINST US, IT IS THE SECRET POWER OF THE ORGANIZED PRESS WHICH CEASELESSLY POURS NEW POISON INTO THE HEARTS OF THESE PEOPLES.

And who are then these bandits of the press? The brothers and the relatives of the publishers of our own newspapers. And the capital source which provides the

energy which here - and there - drives them forward is the Jewish dream of World Supremacy.

The Socialism in National Socialism:

Today all these folk cannot yet belong to a single party, but, wherever you go, in Germany, yes almost in the whole world, you find already millions of thinking men who know that a State can be built only on a social foundation and they know also that the deadly foe of every social conception is the international Jew.

Every truly national idea is in the last resort social, i.e., he who is prepared so completely to adopt the cause of his people that he really knows no higher ideal than the prosperity of this - his own - people, he who has so taken to heart the meaning of our great song

'Deutschland, Deutschland uber alles,' that nothing in this world stands for him higher than this Germany, people and land, land and people, he is a Socialist! And he who in this people sympathizes with the poorest of its citizens, who in this people sees in every individual a valuable member of the whole community, and who recognizes that this community can flourish only when it is formed not of rulers and oppressed but when all according to their capacities fulfill their duty to their Fatherland and the community of the people and are valued accordingly, he who seeks to preserve the native vigor, the strength, and the youthful energy of the

millions of working men, and who above all is concerned that our precious possession, our youth, should not before its time be used up in unhealthy harmful work - he is not merely a Socialist, but he is also National in the highest sense of that word.

It is the teaching of these facts which appears to the Jews as leaders of the Revolution today to constitute a threatening danger. And it is precisely this which more than anything else makes the Jew wish to get in his blow as soon as possible. For one thing he knows quite well: in the last resort there is only one danger which he has to fear-and that danger is this young Movement. Socialism in itself is anything but an international creation.

As a noble conception it has indeed grown up exclusively in

Aryan hearts: it owes its intellectual glories only to Aryan

brains. It is entirely alien to the Jew.

The Jew will always be the born champion of private capital

in its worst form, that of unchecked exploitation....

Voltaire,

as well as Rousseau, together with our German Fichte and

many another - they are all without exception united in

their

recognition that the Jew is not only a foreign element differing in his essential character, which is utterly harmful

to the nature of the Aryan, but that the Jewish people in itself stands against us as our deadly foe and so will stand

against us always and for all time.

National Socialism has solved these problems. ... One of these accomplishments [of National Socialism] is above all the formation of a leadership of the Volk and State that is as far removed from parliamentary democracy as it is from a military dictatorship. In National Socialism, the Volk has been given the leadership which, as a party, has not only mobilized but also organized the nation, and organized it such that the supremely natural principle of selection would appear to indicate that the continued existence of a secure political leadership is guaranteed. And this is perhaps one of the proudest chapters in the history of the past five years.

And when I now round out this picture of the upswing of German life which I wish to show you, using only very few proofs and figures taken from the huge number available, I can find no closing more splendid than the one illustrated in our increasing number of births! In the year 1932, 970,000 children were born. This figure was

increasing annually and reached the mark of 1,270,000 in 1937. All told, since National Socialism took power, approximately 1,160,000 more children have been bestowed upon the German Volk! Not only are they a reason for us to be proud of our German women; they are also a reason to be grateful to our Providence. To enable the nation to accomplish its incomparable work in peace, 1,160,000 young new Volksgenossen were bestowed upon it in the space of five years, living proof of

the tremendous work of the National Socialist uplifting of our Volk and the blessing of our Lord God.

Hitler would not tolerate drag queen story hour:

The National Socialist State is neither prudish nor hypocritical. Still there are certain fundamental mores which must be upheld in the interest of preserving the biological health of the Volk. And we shall not allow these to be altered. This State prosecutes pederasty and child abuse as crimes to be punished by the law, irrespective of who perpetrates them.

Now from people to land: In a lengthy address held on January 3 at a Convention of the NSDAP on agricultural policies in Munich, Hitler underlined the special significance of the peasantry for the National Socialist Movement. With a certain amount of bluntness, he proclaimed that the theory of *Blut and Boden* (blood and

soil) applied not to domestic, but rather to foreign policy. Here he was referring to the acquisition of new land and soil which he had propagated in *Mein Kampf*. On January 3, Hitler declared in part as follows: The fulfillment of the fundamental idea of national policy reawakened by National Socialism which is expressed in the theory of *Blut und Boden* will be accompanied by the most thorough and revolutionary reorganization which has ever taken place.

Our demand for strengthening the basic racial principles of our Volk, which this term signifies and which at the same time includes safeguarding the existence of our Volk in general, is also the determining factor in all of the aims of National Socialist domestic and foreign policy.

Once we have succeeded in purging and regenerating our Volk, foreign countries will very soon realize that they are confronted with a different Volk than hitherto. And thus the prerequisites will be given for putting our own land and soil in thorough order and securing the life of the nation on our own for long years to come. The development in world economics and politics which automatically leads to an increasing blockade against our exports in international markets makes a major, fundamental transposition an absolute necessity. Even if today's rulers shut their eyes to this fact, the

chronic cause of our grave economic need and appalling unemployment is nevertheless an indisputable reality. Either we eliminate this cause and accomplish the required reorganization with vigor and energy in good time, or fate will bring it about by force and destroy our Volk. If we succeed in putting the basic principle of *Blut und Boden* into practice at home and abroad, then for the first time we, as a Volk, will not be tossed at the mercy of events, but rather will then master circumstances on our own.

Just as the peasant who sows each year must believe in his harvest without knowing whether it may be destroyed by wind and weather and his work remain unrewarded, so must we too have the political courage to do what necessarily must be done-regardless of whether success is already in sight at the moment or not. The German peasant in particular will understand even more of our National Socialist struggle in future than hitherto. But if the German peasant, the foundation and life source of our Volk, is saved, then the entire nation will once again be able to look ahead to the future with confidence.

what we need if we are to have a real People's State is a land reform.... We do not believe that the mere dividing up of the land can by itself bring any alleviation. The conditions of a nation's life can in the last resort be

bettered only through the political will to expansion. Therein lies the essential characteristic of a sound reform.

land [Grund und Boden], we must insist, cannot be made an object for speculation. Private property can be only that which a man has gained for himself, has won through his work. A natural product is not private property, that is national property. Land is thus no object for bargaining.

Further, there must be a reform in our law. Our present law regards only the rights of the individual. It does not regard the protection of the race, the protection of the community of the people. It permits the befouling of the nation's honor and of the greatness of the nation. A law which is so far removed from the conception of the community of the people is in need of reform.

Further, changes are needed in our system of education. We suffer today from an excess of culture [Ueberbildung] Only knowledge is valued. But

wiseacres are the enemies of action. What we need is instinct and will.

Most people have lost both through their 'culture.' We have, it is true, a highly intellectual class, but it is lacking in energy. If, through our overvaluation of mechanical knowledge, we had not so far removed ourselves from popular sentiment, the Jew would never have found his way to our people so easily as he has done. What we need is the possibility of a continuous succession of intellectual leaders drawn from the people itself.

Clear away the Jews! Our own people has genius enough - we need no Hebrews. If we were to put in their place intelligences drawn from the great body of our people, then we should have recovered the bridge which leads to the community of the people.

AGAIN, WE NEED A REFORM OF THE GERMAN PRESS.

A press which is on principle anti-national cannot be tolerated in Germany.

Whoever denies the nation can have no part in it. We

must demand that the
press shall become the instrument of the national
selfeducation.

FINALLY WE NEED A REFORM IN THE SPHERE
OF ART,

LITERATURE, AND THE THEATER. The

Government must see to it that

its people is not poisoned. There is a higher right which
is based on the

recognition of that which harms a people, and that
which harms a people
must be done away with.

And after this reform we shall come to recognize the
duty of selfpreservation.

A man who says: 'I deny that I have a right to defend my
personal life' has thereby denied his right to exist. TO

BE A PACIFIST

ARGUES A LACK OF CONVICTION, A LACK OF
CHARACTER. For

the pacifist is indeed ready enough to claim the help of
others, but himself

declines to defend himself. It is precisely the same with
a people. A people

which is not prepared to protect itself is a people
without character. We

must recover for our people as one of its most

elementary principles the
recognition of the fact that a man is truly man only if he
defends and
protects himself, that a people deserves that name only
if in case of
necessity it is prepared as a people to enter the lists.
That is not militarism,
that is self-preservation.

**THEREFORE WE NATIONAL SOCIALISTS STAND
FOR**

**COMPULSORY MILITARY SERVICE FOR EVERY
MAN.** If a State is
not worth that - then away with it! Then you must not
complain if you are
enslaved. But if you believe that you must be free, then
you must learn to
recognize that no one gives you freedom save only your
own sword. What
our people needs is not leaders in Parliament, but those
who are determined
to carry through what they see to be right before God,
before the world, and
before their own consciences - and to carry that through,
if need be, in the
teeth of majorities. And if we succeed in raising such
leaders from the body

of our people, then around them once again a nation will crystallize itself...

we shall consolidate the Movement internally as the source of our power and, in the spirit of the Movement, we shall continue to inculcate in the minds of the German people the ideal of a true community ... a social order which, inasmuch as it brings before the individuals constituting it the importance of the people as a whole, thereby creates a sense of duty towards the community and in that way enhances the life of the individual.

It generally happens that when a nation more or less neglects the cultural side of its existence we have a correspondingly low standard of living and more widespread poverty. Human progress first began and continues to develop through a labour-saving procedure whereby the amount of work hitherto thought indispensable to produce the necessities of life is lessened and a portion of it transferred to domains which are being newly opened and which are accessible only to a small number of people who are materially and intellectually equipped for such new energies.

As the embellishment of life, Art follows the same route. But on that account it cannot by any means be termed a “capitalist” tendency. On the contrary, all the great cultural achievements in the history of mankind

have been the product of those forces which spring from the feeling of communion in the social group, so that such works may be said to originate in the community itself. Hence they reflect in their genesis and final form the spiritual life and ideals of the community.

Germany is Christian at heart:

The National Government perceives in the two Christian confessions the most important factors for the preservation of our *Volkstum*. It will respect any contracts concluded between these Churches and the Länder.

Their rights are not to be infringed upon. But the Government expects and hopes that the task of working on the national and moral regeneration of our Volk taken on by the Government will, in turn, be treated with the same respect.

It will face all of the other confessions with objective fairness. However, it cannot tolerate that membership in a certain confession or a certain race could mean being released from general statutory obligations or even constitute a license for committing or tolerating crimes which go unpunished. The Government's concern lies in an honest coexistence between Church and State; the fight against a materialist Weltanschauung and for a genuine Volksgemeinschaft equally serves both the interests of the German nation and the welfare of our

Christian faith.

Our legal institutions must above all work to preserve this Volksgemeinschaft. The irremovability of the judges on the one hand must ensure a flexibility in their judgments for the welfare of society on the other.

Not the individual but the Volk as a whole must be the focal point of legislative efforts. In future, high treason and betrayal of the Volk (*Landes- und Volksverrat*) will be ruthlessly eradicated. The foundations on which the judiciary is based can be none other than the foundations on which the nation is based. Thus may the judiciary always take into consideration the difficult burden of decision carried by those who bear the responsibility for shaping the life of the nation under the harsh dictates of reality.

We certainly cannot conceive of the foundation of the German State without realising that the States which had existed in the pre-Christian classical era were present as prototypes in the mind of Europe at this particular stage of history. Without these models and without the common ground of union which was found in the spiritual teachings of Christianity, the formation of a German State at that era cannot be imagined. Were it not for those factors the destiny of Europe and indeed the rest of the world, as far as concerns the white races, was then unthinkable and even today we could not

picture it to ourselves.

In contrast to the strongly divergent tendencies of the various German tribes, Christianity supplied a unifying principle which organised them in the first community in which they were in anyway conscious of a common destiny and which also had an outward and visible form for them. Thus it furnished a religious and philosophical basis on which it was possible to organise those tribes into a political State. Christianity, which supplied the religious and moral plane on which the German tribes could be brought together in a higher unity. What had to disappear did disappear; because our people had to develop into a distinctly defined and powerful and much larger political organisation than those various tribal entities which constituted only a confused and incoherent mass. Only thus could racial unity be attained. But this did not last long before a process of decadence set in here also. For, after Christianity broke up into conflicting denominations which disintegrated the religious foundation of the State, the spirit of the French Revolution undermined the monarchical foundation.

The Ferment of Decomposition - to use the expression which Mommsen applied to Judaism - began to appropriate the idea of a social conscience based on the racial bond and transformed it into an illogical and

noxious contradiction, which finally took the form of Marxist socialism.

Our answer is still the same one we gave our internal enemies of yore. You know, my old Party comrades, that our victory in 1933 was not an easy one. It was an incredible struggle that was waged for almost 15 years; an almost futile struggle. Because you must imagine, my Party comrades, that we did suddenly receive a large following from fate. A handful of people started this. And these people painfully first secured their positions and then enlarge them. A handful of people turned into 100, then 1,000, and then 10,000 and 100,000 and finally the first million was reached. And then this evolved to two million, then three and four. We grew during an ongoing war against a thousand enemies and attacks and rapes and breaches of the law, and this struggle made us strong, internally strong. And so, these 15 years after we took power, we know that this is not a gift from heaven for someone that has not earned it, but the reward for a unique struggle, a brave perseverance in the struggle for power.

And when I, in the year 1933, was given this power and took responsibility, along with the National Socialist movement, for the German future, it became clear to me that freedom would not be given lightly to our people. It also became clear that the struggle was not finished;

instead, it was being waged on a larger scale. Because our goal was not the triumph of the National Socialist movement, but the liberation of our German people.

That was the goal.

Everything I have created since then is geared to this goal. The Party, the Arbeitsfront, SA, SS, all other organizations, the Wehrmacht, the army, the air force, the navy, they exist not just to exist but to help fulfill our goal. Securing the freedom of our German people looms above everything else.

We have the strength to conquer that which the autumn has

brought upon us. Our will is to be National Socialists - not national in the current sense of the word - not national by halves. We are National Socialist fanatics, not dancers on the tight-rope of moderation!

There are three words which many use without a thought which for us are no catch-phrases: Love, Faith, and Hope. We National Socialists wish to love our Fatherland, we wish to learn to love it, to learn to love it jealously, to love it alone and to suffer no other idol to stand by its side. We know only one interest and that is the interest of our people.

We are fanatical in our love for our people, and we are anxious that so-called 'national governments' should be conscious of that fact. We can go as loyally as

a dog with those who share our sincerity, but we will pursue with fanatical hatred the man who believes that he can play tricks with this love of ours. We cannot go with governments who look two ways at once, who squint both towards the Right and towards the Left. We are straightforward: it must be either love or hate.

We have faith in the rights of our people, the rights which have existed time out of mind. We protest against the view that every other nation should have rights - and we have none. We must learn to make our own this blind faith in the rights of our people, in the necessity of devoting ourselves to the service of these rights; we must make our own the faith that gradually victory must be granted us if only we are fanatical enough. And from this love and from this faith there emerges for us the idea of hope. When others doubt and hesitate for the future of Germany - we have no doubts. We have both the hope and the faith that Germany will and must once more become great and mighty.

We have both the hope and the faith that the day will come on which Germany shall stretch from Koenigsberg to Strassburg, and from Hamburg to Vienna.

We have faith that one day Heaven will bring the

Germans back into a Reich over which there shall be no Soviet star, no Jewish star of David, but above that Reich there shall be the symbol of German labor - the Swastika. And that will mean that the first of May has truly come.

IT IS NOT FOR SEATS

IN PARLIAMENT THAT WE FIGHT, BUT WE WIN SEATS IN PARLIAMENT IN ORDER THAT ONE DAY WE MAY BE ABLE TO LIBERATE THE GERMAN PEOPLE....

Do not write on your banners the word 'Victory': today that word shall be uttered for the last time. Strike through the word 'Victory' and write once more in its place the word which suits us better - the word 'Fight.'

He who will not struggle will perish or become the slave of those who do.

Fight indeed.

But for What? For Folk. For their Community of Good. For the Children of our Common Race.

If the first of May is to be transferred in accordance with Its true meaning from the life of Nature to the life of peoples, then it must symbolize the renewal of the body of a people which has fallen into senility. And in the life of peoples senility means internationalism. What is born of senility? Nothing, nothing at all. Whatever in

human civilization has real value, that arose not out of internationalism, it sprang from the soul of a single people. When peoples have lost their creative vigor, then they become international. Everywhere, wherever intellectual incapacity rules in the life of peoples, there internationalism appears. And it is no chance that the promoter of this cast of thought is a people which itself can boast of no real creative force - the Jewish people.... So the first of May can be only a glorification of the national creative will over against the conception of international disintegration, of the liberation of the nation's spirit and of its economic outlook from the infection of internationalism. That is in the last resort the question of the restoration to health of peoples . . . and the question arises: Is the German oak ever destined to see another springtime? And that is where the mission of our Movement begins. We have the strength to conquer that which the autumn has brought upon us. Our will is to be National Socialists - not national in the current sense of the word - not national by halves. We are National Socialist fanatics, not dancers on the tightrope of moderation!

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Great are the tasks of our Movement for the coming years. But the greatest task of all will be to make it as clear as possible to our fighters, members, and followers that this Party is not an end in itself, but merely a means to an end.

They should realize that the organization, with all its greatness and beauty, only has a purpose, and thus the justification to exist, when it is the eternally unforbearing and belligerent herald and advocate of the National Socialist idea of a German Volksgemeinschaft to come! Everything which this Movement calls its own-its organizations, whether in the SA or the SS, in the political leadership, or the organization of our peasants and our youth-all of this can have only the single purpose of fighting for this new Germany, in which there will ultimately be no bourgeoisie and no

more proletarians, but only German *Volksgenossen*.

This is the greatest task with which our Volk has been confronted for more than a thousand years.

The movement which accomplishes this task will engrave its name for all eternity in the immortal book of the history of our nation.

Volksgemeinschaft: that means a community of all productive labor, that means the oneness of all vital interests, that means overcoming bourgeois privatism and the unionized, mechanically organized masses, that means unconditionally equating the individual fate and the nation, the individual and the Volk. a

Volksgemeinschaft in which innumerable millions of people, from the National Socialist fighter to the soldier, from the worker to the civil servant, are working together in true comradeship to honestly fulfill their duties in the reconstruction of a state and the education of a nation whose wish it is to be full of honor, peaceful and industrious in this world.

You shall help build and help work, and you shall be proud, you shall be happy that you were able and allowed to work together on the new German structure.

It is a wonderful thing to turn the word

Volksgemeinschaft into a reality. We shall now accomplish what many centuries past have vainly yearned for. „, In this hour I believe we can have but

one desire: let the other peoples cast a single glance in here, let them only see this Volk of peace and labor and I believe they would take those rabble-rousers and throw them out! Then they would understand and comprehend why this most sacred national community is and will always be both the most sacred guarantor of a genuinely European order and thus of a truly human culture and civilization. Therefore, I ask you in this hour to take heart and allow your spirit to gaze back upon the past and share in feeling the good fortune we have come to enjoy by virtue of having found our way back to one community, to one Volk. And let us pledge our dedication to this Volk .. the salvation of our Volk is not a financial problem; it is exclusively a problem of utilizing and employing the available work force on the one hand and exploiting available soil and mineral resources on the other.

The Volksgemeinschaft does not subsist on the fictitious value of money but on actual production, which gives money its value. This production is the primary cover for a currency, not a bank or a vault full of gold! And when I increase this production, I am actually increasing the income of my fellow citizens; if I decrease production, I decrease income, regardless of what salaries are being paid out.

The purpose of the National Socialist idea-to put

together a Volksgemeinschaft by overcoming rank, profession, class, and confession-is not fulfilled by simply registering with a party. One can become a party comrade by subscribing, but one can only become a National Socialist by adapting one's perception, by urgently appealing to one's own heart.

What is, therefore, more logical than for us to again wholeheartedly pledge ourselves to our Volk on this day of all days? We cannot renew this pledge often enough: that we wish to belong to this Volk, that we wish to serve it and will endeavor to understand one another; that we wish to overcome all that divides us and thus defeat the stupid doubters, the mockers and the incessant little cavillers; that today above all we wish to renew our faith in our Volk, our confidence that it is a marvelous, competent, industrious, and decent Volk, and that this Volk shall have its future because we are the ones responsible for that future!

He who would lay hands upon us will encounter thorns and barbs! For we love liberty just as we love peace.

We shall be free. We shall create our new order.

God Bless You all. Carry on the Struggle in all ways every day.